

# THE AMERICAN INDIAN





# The American Indian and Missions

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The Presbyterian Board of Home Missions  
156 Fifth Ave., New York

# The Place and Destiny of the Indian in the Nation's Life

BY BRIG. GEN. R. H. PRATT, U. S. A.

WHETHER by best chances it takes five years or by poorest chances it takes five hundred years, the Indian's full "place and destiny" in the life of the nation—as that of every other man—is only reached when he has been developed into a useful, respected and co-equal citizen. To accomplish this the chains of his slavery to ignorance and consequent uselessness, and his subserviency to a restraining, exploiting, erratic system must be removed. He must be educated and trained out of his tribal past into real useful American life and given the ability to use and defend all his citizen rights. He must be transformed from a consumer and a bugaboo into a producer and a tranquilizer. He cannot become a complete citizen if he clings to his past. There must be no holding on to Indianism in his transformation, for any of that will in proportion reduce the quality of the citizenship he is capable of and continue a distrust of him.

Foreigners who come to this country and through race organizations divide their energies and patriotism by clinging to the things they emigrated from, are by just that much the less a force as citizens.

Rudolph Blankenburg, just elected mayor of Philadelphia, emigrated from Germany when twenty years of age. Throughout the whole period of his career in America he has aspired to the highest type of American citizenship in his associations, his business, and in every other way. This course has not in any sense made him disrespectful of his origin

but has rather exalted it. If he had spent his years in America in affiliation with German societies and associations, holding himself aloof from the high contact he did seek, he would not now be mayor of the great city of Philadelphia, because by dividing his power to become a great American he could not have as fully developed, and his German affiliations would have clouded his Americanism.

Bender, an Indian, pulled from his tribe into American environ-

ment, given the enabling intelligence, enters base ball, sticks and reaches eminence. He had to have the chances, and they did not exist in the tribe.

If from the beginning the Indians had been recognized as men, encouraged and helped by us to come into contact with the best of our people freely, that in itself would have made them English-speaking, useful citizens long



Brig. Gen. R. H. Pratt, U. S. A.



ago. If that contact had been along the same high lines of liberal education and training in our industries, business and social life our best citizens receive, they would today be aligned with our best citizens. If that contact had been with our lowest population, limited by meager education and industrial training, their citizenship would be on that plane.

Twenty-four years ago Miss Frances E. Willard was my guest at Carlisle. She asked me how I could get the Indians out of their sad estate and into our American life as useful citizens. My answer can be found in her "Glimpses of Fifty Years" on page 543, and it is in part as follows: "There are about 260,000 Indians in the United States. There are 2,700 counties. I would divide them up in the proportion of about nine Indians to a county and find them homes and work among our people. That would solve the knotty problem in three years' time and there would be no more an 'Indian Question.'" Over and over again I have used this illustration. I know by a multitude of experiences, some of them with the toughest of Indian character, that this is both practical and practicable, and that all Indians placed thus in good surroundings for three years would understand and be speaking English, be sufficiently useful to enable them to locate among our people successfully, and that the barriers of language and the disabilities of prejudice and uselessness would be practically removed. I know that if properly environed they would imbibe sufficient knowledge, industry and interest in our affairs to enable them to get on as a very part of our people, and that they could from that on reasonably aspire to the best there is in our American life. If during this experience all had educational privileges, they would come to desire more, and, under the opportunities our country opens to all aliens, they could and would go on of themselves to higher things.

When we give this treatment without limitation to, foreigners, as we do in numbers yearly, vastly greater than all our Indians, it does seem that in the course of a few years we might accomplish it for the Indians. We increase our population by foreign immigration a million a year and through this process Americanize them. We forced the negro to come here, and in a measure, submit to this contact, and he has grown to

over ten million among us. He probably came from as many tribes as our Indians, but his whole past is gone; he has our language and is a citizen, free to develop and use his abilities throughout the length and breadth of the land. The shortcomings bothering him and us today are due to inadequate chances, which includes control.

Two hundred and sixty thousand Indians, by a segregating prison treatment, are still Indians, largely non-English speaking, and a burden to us in tribal masses. A national management and reservation segregations for negroes, and for each separate race of foreigners coming to this country, would inevitably have perpetuated race masses to the exclusion of all development into American citizens. There are plenty of other hindrances to Indians, but about all of them are the natural outgrowth of the race-izing system. If the purpose of government management from the beginning had been to illustrate and glorify our Declaration of Independence and our Constitution through bringing our few Indians into the full benefits these proclaim for "all men," all other influences would have aligned with that purpose, we would have been saved the national shame we are now under, and our Indians would be saved, and be much greater in numbers, rejoicing that such good men had come to lift, instruct, absorb and unite with them in developing this fair land as one common heritage.

As government management is blamable for the conditions and results, the government should entirely reverse its policy and at once help the Indian to the best of chances. The obligation of the nation to train and equip the Indian for his place as a good citizen is all the greater because of the maladministration of the past.

In my judgment, government money expended for civilizing the Indians and their educational and industrial development which does not build and enforce fitting and fitness of them for real substantial and useful American citizenship is an unwarranted expenditure. As a nation we are under no obligations whatever to nurse and continue in any way their hindering, unhealthy tribal living, and we should weed out all policies and schemes that have tribal segregation as a result, even though they were nurseries of the churches.



To a very large extent the churches have set the pace. The success of the churches among the Indians would all along have been vastly greater if their curriculum had included a course in citizenship and encouragement to

push out into the United States. To do what ought to be done disturbs many indurated interests with great genius to oppose. Many of these could ably help, and ought to help in the wider purpose.

## As an Indian Sees Us

BY REV. GILBERT L. WILSON, AUTHOR OF "MYTHS OF THE RED CHILDREN."

THE interpreter's Indian wife,—Baker is a half-blood—had brought in a saucer of tipsin roots. Dried and crisp, they can be eaten like crackers. I had helped myself and was opening my tablet to take dictation, when the cabin door opened. Indians do not knock.

I looked up,—three Indians stalked in. "How!" they said; speech followed with the interpreter. It is impolite to interrupt conversation among Indians. I waited.

The Indians took chairs along the wall. Baker spoke:

"This man want to ask to you one question!"

"Say on!" said I. It pays to humor a red man when you want dictation.

"Where you white men came from?"

"From Germany,—or our fathers did." I added quite a bit of Saxon history. Indians are patient listeners.

"We not mean that; who made you?"

"God," I answered; the question seemed easy.

"How you know?"

"From the Bible, God's revelation," I said, with real reverence.

"How you know that for true?—how God make that revelation?"

"In different ways. By dreams and visions to men we call prophets; by the life and teachings of Jesus Christ, the Son of God."

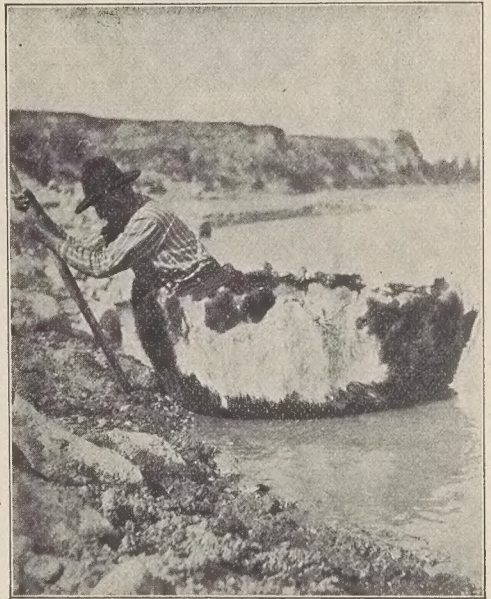
"How you know He Son of God?"

"Because He worked miracles and raised Himself from the dead," I answered.

"Very well; now you tell us why our way not as good as white way! We had our gods, just as white men have their God; we not have Bible for we not know how to read, but we have old men in tribe that tell old tales, and things what we must do that they learn from their fathers; and we pay them,—robes, blankets, gun, lots of thing, just as col-

lection money in white man's church; and our medicine men just like your prophet; when we get sick we go to him and he pray to our gods for us and we get well; and he pray for rain just as you do in church; and that medicine man have dream and vision and get revelation from gods just like your prophet. Now we think our way just as good as yours."

The faces of my interviewers were immo-



Hadatsa Indian and Bull Boat.

bile—just a gleam of humor flickered for a moment in three pairs of dark eyes.

What could I answer?

"My friends," I said, "you may not believe that Jesus Christ is the Son of God; but let me tell you one thing,—you Indians can well be thankful that a man called Jesus Christ did





Hadatsa Indian Weaving a Doll for the Baby.

live on earth, that He taught He was the Son of God, and that men believed Him. I *know* what my ancestors were like,—savages in the

German forests! They did not scalp their enemies, but they drank wine from cups made from their dead foemen's skulls. Because these men believed Jesus Christ was the Son of God and became Christians, you Indians are living today. The number of consistent Christians even among white people, may not be very large; but it is their influence that has saved reservations to you, given you plows and cattle, built your schools and provided rations for your old people. If my ancestors hadn't become Christians, there wouldn't be a red skin alive today in America; they would have bayoneted you folk off the earth!"

I spoke with a little heat.

The gleam of humor fled, and the faces became grave. One of the Indians spoke a few words to the interpreter; all arose and quietly left the cabin.

"What did they say, Baker?" I asked.

"They say, 'Tell Mr. Wilson what he say about Christian very true. He not need to tell us that,—we Indians, we all know that.'"

# Transformation and Trophies

## After Fifty Years

### Among the Dakotas

BY REV. JOHN P. WILLIAMSON, D.D.

**I**T was a sultry day in August, 1862. I was sitting in the hotel of a little town in central Ohio, whither I had gone in search of a helpmeet in my mission work among the Sioux Indians in Minnesota. The Civil War was at its height. So when a Cincinnati daily was flung on the table I seized it greedily, but forgot all about my friends at the South when my eye caught the big headlines: "Horrible Massacre by the Sioux. 500 Whites Butchered. Redwood Agency Destroyed."

Redwood Agency was where I had been preaching for two years. A little white church building, and lumber for a one-room manse, were there by my efforts. Forty miles west my father, Rev. T. S. Williamson, M.D., was located; and further on a few miles was Rev.

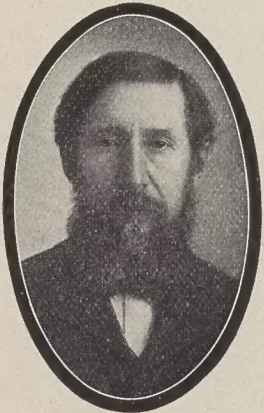
S. R. Riggs, D.D., each with their families. At each of the three points was a little church organization of Indians numbering in all about 60 members. Such was the visible fruit of 27 years of missionary work.

I was back in Minnesota as soon as possible. I found the horrible tales that I read as I went, though distorted, too true. Through the fidelity of the converts no life in any mission family was lost. It was the most terrible massacre ever committed by Indians. Nevertheless, if the grievances of the Indians, which led to the massacre, were narrated as the Indians then felt them, it would lighten much the dark hue of the blood-stains. Only eternity will reveal God's judgments in the case. A few weeks, however, were sufficient to show He had a providence therein.



Within two months of the massacre 400 Indian men, who had been induced to surrender with their families, were in prison at Mankato. Dr. T. S. Williamson was the one to discover the finger of God. He visited them in prison and preached Jesus the Saviour of sinners. As a body the 400 prisoners all agreed

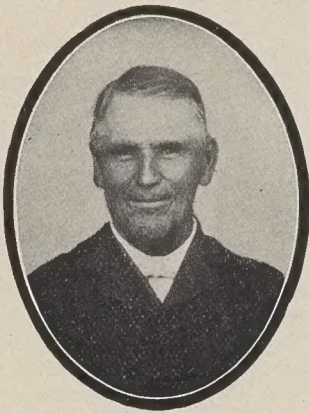
This was the beginning of a new era for the Dakota Indians. Forty Indians were hanged and the rest of the 400 served four years in prison at Davenport for their complicity in the massacre. Then they were released and returned to their families, who in the meantime had been driven out of Minnesota and were scat-



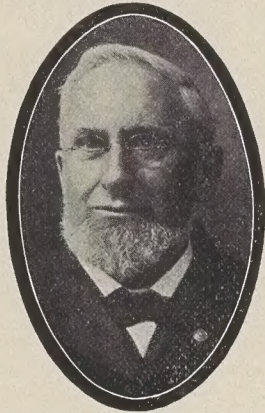
Rev. John P. Williamson, D.D.  
Fifty Years Among the Dakotas.



Rev. A. Grant Evans, D.D.  
Formerly President of Henry Kendall  
College, Oklahoma.



Rev. Charles H. Cook, D.D.  
Forty Years Among the Pimas.



Rev. Morton F. Trippe, D.D.  
Thirty Years Among the Iroquois.

### LEADERS IN THE WORK

to renounce heathenism, and embrace Christ Jesus. They wrote to their wives at Fort Snelling, where I was working, to destroy their medicine sacks and charms, and seek Jesus Christ, which they did.

tered over South Dakota, North Dakota, Montana and Canada. But wherever the prisoners went, they went not as the old heathen conjurers, but as converts to Christianity. And so it is that from among the Indians who had



their homes in Minnesota until 1862, but were driven out on account of the massacre, the failure of the "medicine men," and glory of Christianity were published among all the lands of the Sioux nation.

In 1862 there was not a single resident missionary, not even a Catholic, among the 20,000 Sioux west of Minnesota. The whole Sioux nation were in the darkest paganism. In sickness and in war, they were wrapped up in their false hope. The light of Christianity, set up by the missionaries in Minnesota 27 years before, seemed likely to be snuffed out any day when God revealed His power.

Now paganism is dead among the 30,000 Sioux Indians. Is one sick? Only in a few remote corners has the conjurer's rattle any charms. A regular doctor, perhaps an Indian, educated in the east, is called; and a visit from the minister of God is welcomed. The sacred weapons of war which a woman must not touch are no longer seen hanging up in the air back of the tepee. Instead, the Bible and hymn book are on the table, and the voice of

praise and prayer to Jesus floats on the evening breeze.

Yes, thank God the fearful sun-dance is no more. Forty-six years ago I located at Yankton Agency, a new field. My most promising pupil was John Okanwa, a lad of 16, who soon learned to read the Dakota Bible. He was much interested and wanted to prepare for baptism. It was the time for the annual sun-dance. By taunts and threats the managers induced him to offer himself as one of two self-immolators to the sun. For three days and nights, without a bite of food or a drop of water, with cords run through the flesh of his back and pulled up tight to a pole above, he danced in his tracks till the weariness was so great he would throw his weight on the cords in his back, causing the blood to run down to the ground. When he completed his time he was so far gone he laid down and in a day or two died. But according to the sun-priests, he was rewarded by having his name heralded as a hero in the spirit-land. There can never be such another instance of the barbarity of paganism among the Sioux.

## After Forty Years Among the Pimas

BY REV. CHARLES H. COOK, D.D.

IT is difficult to gather any historical facts concerning the Indians of our great Southwest. Up to 1848 this country was part of Mexico, and south of the Gila river up to 1853. Our Mexican neighbors undoubtedly left some of their impress upon the Indians. The number of large ruins still on the Pima reservation will remind the visitor of the fenced cities of old. It is the custom still in a great measure among the Indians; not to mention the names of the departed, nor to speak about them, no matter whether beloved friends or bitter enemies.

The first church for Indians in Arizona, erected by the Spaniards, was the old San Xavier mission near Tucson. It was built out of large burnt bricks. If we may judge by the imprints in front of the saints there must have been much kneeling. But it seems that about 120 years ago the mission had practically come to an end. The Papago chief, Raven Hair, with his two sons and people left the mission

to join the Pimas and some Papagos then living in the Gila valley and on the Salt river above Phoenix. The Mexicans pursued and finally captured the chief and his two sons and killed them, but they could not reestablish the mission, where a few persons, mostly Mexicans, have held the fort. I believe it was in the latter part of 1868 that our government under Captain F. E. Grossman, a noble army officer, first established an Indian agency at the present Sacaton, and on January 1, 1871, the first Indian day school in Arizona. The boys then wore their hair long and what we call a G string, and girls wore aprons. Some 18 months after the government employed a good seamstress and ere long we had the whole school dressed in a presentable manner. The scholars with rare exceptions behaved well and would come regularly and they seemed to enjoy the school. Having to come from two to three miles and some even more, we gave them a small lunch of bread at noon. The





NEZ PERCE CHURCH MEMBERS.



great difficulty we found was to get them to acquire the English language.

Sundays and at times Saturdays, we spent mostly in preaching to the old people, in a number of villages. A few of the medicine men opposed us and at one place even threatened my life, but we lost no sleep on that account. Some seven years after, the new agent and an inspector tried to drive us away. But the late Bishop Simpson, of the Methodist Church, hearing of it, saw the President, and both agent and inspector were removed. April 8, 1881, Rev. Sheldon Jackson, D.D., on behalf of the Home Board established our regular mission for the Pimas, Maricopas, and Papagos, some 9,000 in all, which has been continued and enlarged from time to time up to date. I need not write about our Tucson Indian school. Of its wonderful influence in Arizona and beyond, the Church is informed. Our government has kept on establishing both boarding and day schools, which do a great work, more especially when the teachers, as is often the case, are earnest Christian teachers.

When our Home Board took hold, Mr. Carl Schurz, one of my former day school scholars, was also employed as helper; he was much beloved, worked very earnestly and successfully for some years, but not being very strong bodily, he left us for the better world. About that time a number of our earnest converts went to work in many villages, with the result that many became Christians.

One difficulty in the work is that our Indians

live very scattered, far apart in little villages. It is difficult to get to them and many of them even now have to travel 16 to 20 miles to attend our seven churches. Years ago there were several families who would travel a distance of 35 miles to attend church here every other Sunday. The time has come when we look for a large number of trained native workers. We need at least eight or ten for the Pimas and Papagos, and that many, or more, for the other Indians of Arizona. We are glad that the work has been inaugurated for other tribes, and we look forward hopefully when this land of sunshine shall no more be a land of spiritual darkness and sin, but when the desert shall rejoice and blossom as the rose.

We have been keeping an eye open as to the matter of self-support. A young man gave this year \$30.00, another \$10.00, a poor old widow \$10.00. The people living about ten miles northwest of Sacaton bought a small organ for their little chapel.

Today the results so far as statistical reports indicate, prove that the Indians have responded to the invitation and the message of the Gospel.

In the seven congregations there are 1,645 communicants, and the estimated adherents number 2,465. Ten Indian helpers under commission of the Board serve the churches under the direction of four ministers. In eight Sabbath-schools 1,255 pupils received instruction.

## After Thirty Years

### Among the Iroquois

BY REV. MORTON F. TRIPPE, D.D.

THE expenditure of thirty years from a man's working life justifies the question, Has it paid? Is the progress of the Indians during these years a sufficient and satisfying reward?

That the Indians of Western New York have made progress in their material condition cannot be disputed. This is true especially of the Indians living on the Alleghany reservation.

Thirty years ago the highway that traverses the thirty-five mile stretch of reservation

country passed through long reaches of unallotted land in all its native wildness. Today there is scarcely any land unallotted. Most of it is cleared and under cultivation. Attractive farm buildings now occupy what were thirty years ago forests or land cumbered with stumps, logs and brush.

The change is marked in the Indian's home life and its environment. The log or "block" houses are gone. In their stead are frame buildings containing from four to ten or more rooms. In these homes are the comforts



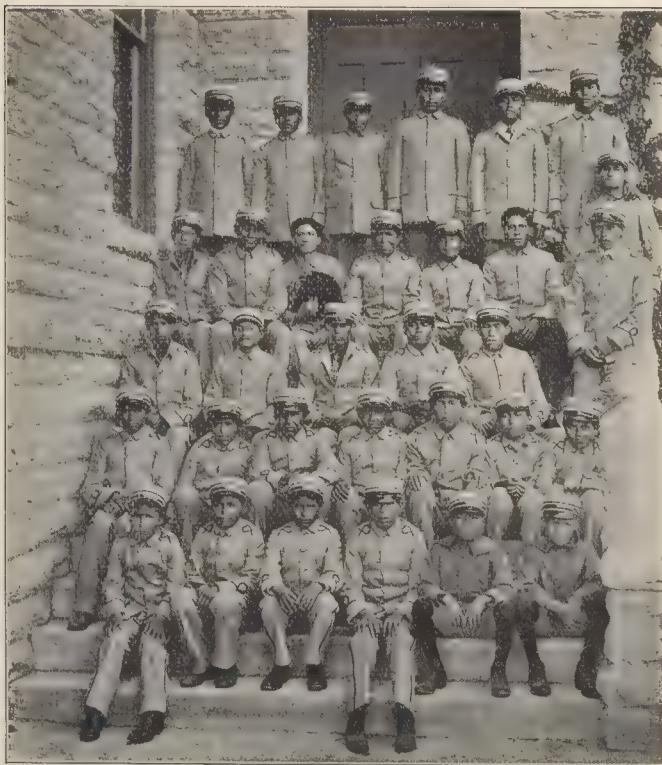
of a civilized life such as the modern coal or wood heater, the steel range, carpets, rugs, and furniture of late design.

The little things that mark the progress of a race in civilization, such as flowering plants in the windows and pictures and prints upon the walls are seen even in the poorest homes, while, in the more well-to-do, one sees the finest table linen, silver and china, comfortable up-to-date dining, parlor and bed room sets, upholstered rockers, and not the least indication of progress, sewing machines and musical instruments.

Today we find very few "good-for-nothings." The "hanger-on," the "lazy Injun" is a by-gone. Nearly every Indian has some sort of work. The men find employment in the cities and villages, on the farms, the railroads, in the machine shops.

This "enlargement of service" has wrought improvement in the personal appearance and habits of the Indians.

It was not unusual, thirty years ago, to have our native helpers stand before their congregations in anything but presentable clothing. Now the men are generally well dressed with modern neckwear and clothes in no wise inferior in neatness and style to their white brothers. This change in dress is more striking in the appearance of the women. In our congregations years ago, many of the aged women wore the broadcloth skirt and leggings adorned with beads, and a square cloth for a hat. Today instead is the modern shirtwaist and tailor-made gown, and hat of latest invention and scope. These changes in the habits and living of the Indian have wrought great improvement in his health. Dr. A. D. Lake, for over thirty years in charge of the U. S. Dispensary on the Cattaraugus reservation, testifies that tuberculosis is far less prevalent,



Navajo Boys at Chilocco.

and he attributes this hopeful condition to the betterment of their homes, a more varied and nourishing diet, the observance of the laws of hygiene, and the Indian's obedience to the teachings of local physicians and health officials.

Is not this improvement in his physical well-being an evidence that the Indian has likewise advanced in his moral and religious life? Certainly it shows a force within working outwardly for reformation. It is not to his environment alone that these great changes in his physical life can be attributed. Generally his environment has been the Indian's most bitter foe. On these reservations it never has and never can cause thistles to bring forth figs. Indeed the soul of the Indian is being awakened. He hungers for something the old life failed to give him. Thirty years ago it was no uncommon thing for the so-called pagans to oppose bitterly the schools and to refuse persistently to permit their children to attend them. Now all opposition has ceased. Parents are eager to have their children share



in all the educational advantages of the whites. To obtain for them this culture they are willing to toil and sacrifice.

In 1881 on two of these reservations one thousand Indians were practically churchless. For our mission at least there were no church buildings. Now, as the result of religious awakenings, there are five comfortable houses dedicated to the worship of God.

The Indian of today, in his religious thought, is not the Indian of thirty years ago. He has lost much of his Indian nature, has gained more of the Anglo-Saxon spirit, is more accessible, more willing to be reached and aided on his way to a fully civilized life. Years ago in the pagan settlements, on the approach of the missionary the doors and win-



Alexander Hall, "Old Dwight," Cherokee Mission School, Oklahoma.

Is this progress as true of the Indian's idea of God and Christianity? Has he a wider, clearer vision of his religious obligation and responsibility? On the whole the answer must be in the affirmative. He is more wide-awake, more zealous to get the Gospel to his neighbors, more intensely interested in personal service.

dows would be closed. Today every door is open and a warm welcome awaits the bearer of religious truth. The suspicious, furtive look has passed away, and the Indian is eagerly seizing the opportunity to enter into full possession of all that is his in this life and in that which is to come.

"The Indians, as all the child races, are great imitators, and as the greater number of them are likely to draw their living from the soil, a need that is unmet is the example of many industrious, moral white families in their midst following agricultural pursuits."

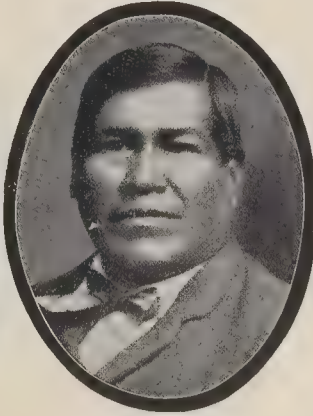
"It is very important to remember that the real salvation of the Indian must be from the inside.

"Now is the time to go after the Indian and strengthen him by the power of the gospel from the inside."





S. J. Nori,  
Chief Clerk, Carlisle Indian School.



Thou Amaton, Mohave.



Arthur C. Parker,  
Archaeologist for New York State.

### THE NEW INDIAN AT WORK

## The New Indian: A Man Among Men

BY REV. THOMAS CLINTON MOFFETT, D.D.

**T**HE Indian has been a thing apart,—perched up on a reservation, tribal, racial, unprepared to hold his own in the progress of the civilization of the stronger, dominating race. Now he comes out of tribal restraints, parts from the superstitions and ignorance which have held him back, accepts the white man's rule not as the inevitable, but as the opportunity in which the red man is to share, and proud of his own race still, grasps hands, and joins forces with his brother man, "the pale face".

The new Indian is not erratic, or under any ban. There is comparatively little race prejudice in relation to the red man. The seemingly, solid, unemotional instincts of the Indian keep him from appearing conspicuous or doing unbecoming things. A dignified, sensible, self-respecting man, he takes his place shoulder to shoulder with other men, and is working out his destiny in civic, political and social relations in which his lot is cast.

He is in business and he is "making good". Three photographic illustrations are furnished

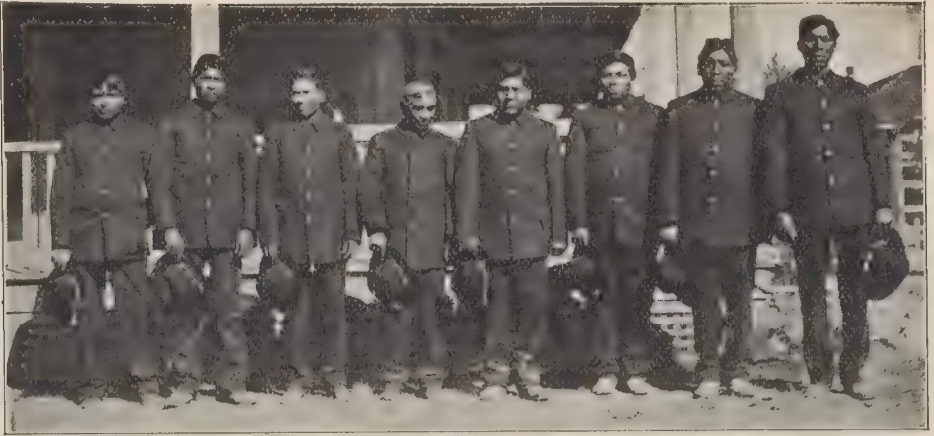
that you may recognize the type of manhood that is represented. They stand for thousands who have come forth from government and mission schools, well equipped, temperate, industrious business men. These three are of our own Presbyterian ranks, and are but a few from many that could be presented. The Indian is a factor in industrial and commercial life today, not numerous but worthy, a credit to his race and country.

He is in the ministry and in other professions. His native gifts of oratory fit in well, as he receives in the schools the culture and the learning which are far beyond his racial attainments, but in which can be made good use of his native talents. In our Presbyterian mission work today, forty-two ordained Indian ministers are under appointment, and forty-nine additional helpers and interpreters render regular service.

He is in preparation for a life work, full of promise, ambitious, worthy of every encouragement. Four young men who have come from our denominational missions and schools

(Continued on page 13.)—





The New Indian. Among the Pimas.



Rev. James Hayes,  
Nez Perce.



Rev. John Eastman,  
Dakota.



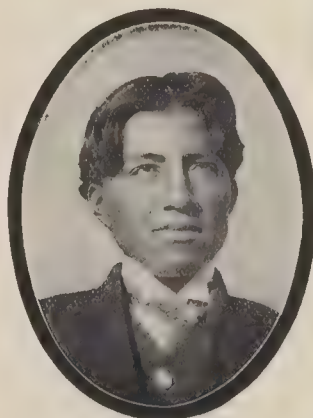
Rev. Mark Arthur,  
Nez Perce.



Rev. James G. Dickson,  
Nez Perce.

## INDIAN MINISTERS IN THE FIELD





Randall Booth, Mohave.  
Tucson Bible Training School.



Richard C. Lewis, Plma.  
Tucson Bible Training School.



Wylie E. Thornton, Cherokee.  
Dwight Mission School.



Henry Roe Cloud, Winnebago.  
Auburn Theological Seminary.

## WORKERS IN PREPARATION

### THE NEW INDIAN.

(Continued from page 11.)

are given as illustrations of the new Indian in the making. How can we help but believe in him, and who would not be hopeful for the future of the race if such men in sufficient numbers become, under God, leaders of this people?

We hail these men in business, in the professions, in preparation for their life work,

and bid them God-speed. The "Noble Red Man" will yet come into his own, in a century that will not be one of *dishonor*. The Church, the advocates of Christian missions to the native Americans, the well-wishers of the new Indian cry to him:

"Our hearts, our hopes, are all with thee;  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee,—are all with thee."



# Evangelization and Nurture by Christian Ministry

BY REV. CLAUDE R. BRODHEAD.

THE evangelization of the Indians of the Southwest has met with no little difficulty. The exception to this statement would appear to be the more than thirteen hundred Christian Pimas gathered during the long and faithful pastorate of the Rev. Dr. Charles H. Cook. The evangelizing of the other tribes, among whom may be mentioned the Apaches, Maricopas, Mohaves, Pueblos and the Navahoes, has been less fruitful, mainly for the reason that missionary effort has been undertaken within a comparatively short time.

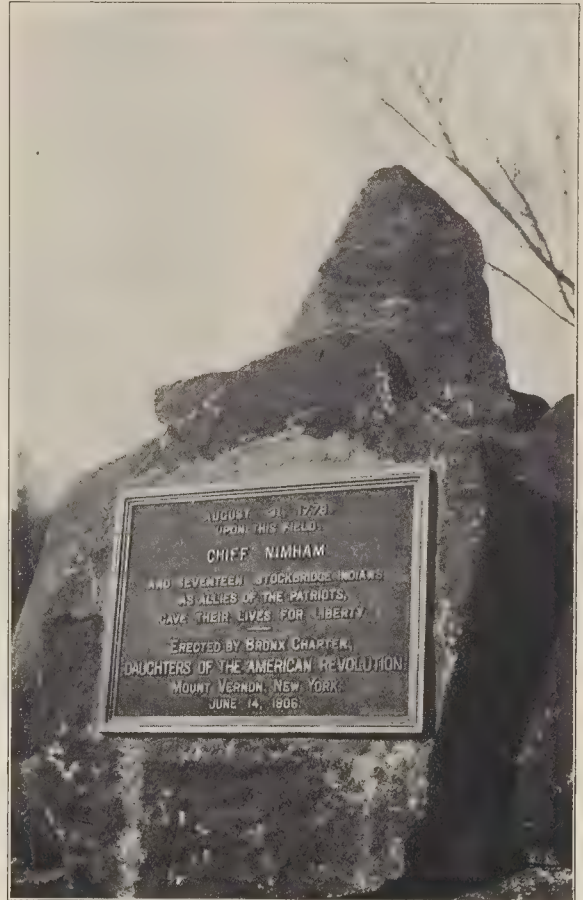
One of the most encouraging signs at present is the systematic and successful work being done by missionaries of several denominations in the translation of portions of the Bible. An Indian tongue must be studied on the basis of the phonetic system, and in spite of the differences of the dialects there is progress being made by the missionaries on the field in the use of a common alphabet. Some of the books of the Bible are already in print in the Navaho tongue, and translations are being made into Hopi and Apache. It is safe to say that the outlook is brighter now than at any time in the past for a fuller presentation of the Gospel to the Indians. Faithful men and women have rejoiced in the acceptance of Christ by the comparatively few, but now not only are the fields bright unto harvest, but God is providing the reapers and furnishing them with instruments heretofore not so fully available.

Some beautiful Christian characters, patient, humble, faithful and strong, are to be found among the Indians. The ties that bind them to their own people and to the old customs are strong and hard to sever. Neither the white man nor his manner of living are particularly acceptable to the Indian. To

convince him that the missionary is disinterested and unselfish in presenting Christ to him is sometimes the weary work of years.

One Navaho living near us on being asked by Mrs. Brodhead whether she thought that she would deceive her, replied that she did not know, "she had only known her four years."

As a rule, little can be done for the Indian until his confidence is won. On the other hand, let some one stand before them for the first time, Spirit-filled, and their hearts may open as easily as the blanket hanging in the



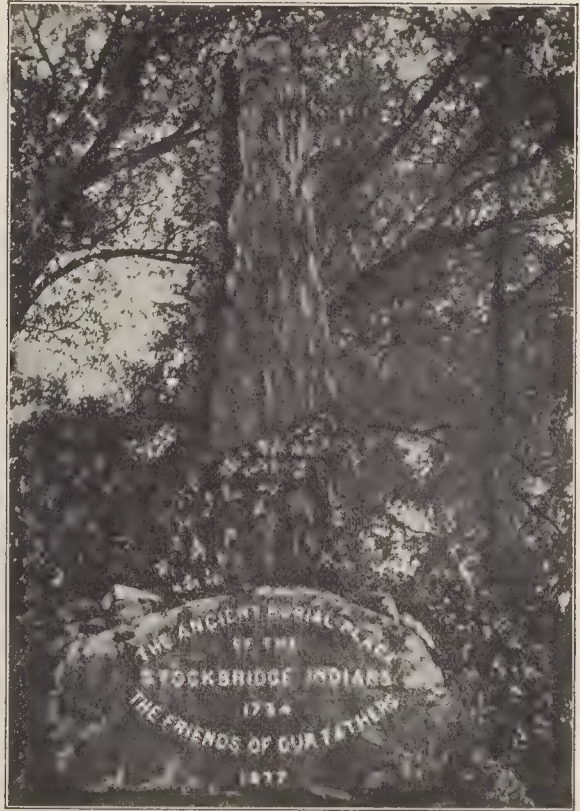


door of the Navaho hogan flutters in the desert wind.

It may interest the increasing number of travelers on the Santa Fe Railroad to and from California to know that the fat, uninteresting and almost repulsive Mohave Indians who sell their bead necklaces in the stifling air of needles, present one of the most promising fields for evangelization in the Southwest in the opinion of the Rev. Alfred C. Edgar, our missionary to that tribe. During the recent visit of the Rev. John N. Steele among the Mohaves, lasting but a few days, a work of grace began as deep as it was gratifying. The hearty response to appeals made to the pupils of the government Indian School at Phoenix, Arizona, under the administration of Mr. Goodman, who is in entire sympathy with work that aims at character building through conversion rather than through the channels of civilization, is most encouraging.

Another promising field is found among the Hopis at the mission in charge of Miss McLean, of the Baptist Board, under whom evangelistic work has been greatly blessed. The presence of Christian Hopis in our recent Indian Conferences is an earnest of future victories. One of these men is a missionary to the Navahoes and receives his support in the field from his fellow Christian Hopis. This is the more remarkable since these Indians are backward and conservative to a degree, many of them refusing overtures from the government looking to their betterment as a tribe.

Surely the Spirit moves where He will, for we do not find hearts turning to God in large numbers among the great tribe of Navahoes. This appears the more strange since most faithful work by true hearted servants has been for a number of years carried on with zeal and wisdom. There is something particularly winsome about the Navaho, both in his language, birdlike in its inflections and tones, and in his character, independent, docile and strong. The Navaho needs not something better than he has but the best, and the best is near at hand, even at his door.



So far as the spiritual development and nurture of the Indian are concerned, the same methods must be followed as are helpful and necessary in our own lives. To reduce those methods to the utmost simplicity is the work required of the missionary to the Indians. Simplest statements are apt to be misunderstood. One needs to "get inside an Indian" to know the reason for his seeming lack of apprehension. The secret of it may be that he does not want to understand the thought till he knows the man.

Whether Christian nurture be along spiritual, missionary, or benevolent lines one thing may be accepted as a stubborn fact in Indian missionary work, and that is the time factor. No more may the western "Aryan" be "hustled" than the eastern. Ideas and suggestions like seeds, are to be sown one year to bear fruit the next. I shall not forget the reply of one of my Indian elders to an appeal for the General Assembly assessment: "We are saved by faith and not by giving money."

Some years have passed, and that man, ignorant of English, now appeals to his people for larger liberality, and is setting an example that his Christlike life enhances.

So far as Christian ministry has to do with the nurture of the Indian, attention must be given to at least three elements suggested by the word itself: there must be nourishment, education and instruction. Responsibility

for such work must not only be accepted, but what is more necessary, the work must be done in the spirit of a mother's love and a teacher's faithfulness and wisdom. All the better if personal relationships can be established among the Indians and friendships welcomed. Seed is to be sown in the morning, and the hand is not to withhold at evening time. Who knows what will prosper? The harvest is promised if we faint not.



The Y. M. C. A. on the Plains.

## My People and the Christian Road

BY HENRY ROE CLOUD.

**A** KNOWLEDGE of the "old time Winnebago Indian," is absolutely necessary to the understanding of the "new Winnebago Indian" and his problems today. An attempt to glean such information is given here in bare outline in order to show that the only sure way out for the Indian is the "Christian road".

The "old time Indian" believes in a hierarchy of spirits among whom there is the "Great Spirit." Like all primitive peoples, he has entertained the dualistic conception of the universe,—the Great Spirit and his host of spirits for the "good" and the "Halayshkoonina" the bad spirit, for the "evil." The Great Spirit has given the control of the forces of nature to the host of spirits. There are the spirits for the four winds, the spirit of the day and the spirit of the night, the spirits of earth, fire and water. The spirits of lightning and thunder of the day are distinguished from the spirits of the lightning and thunder of the night. Such a belief necessarily runs into animistic conceptions of sun, moon, stars, trees and stones.

While the Indian's religious instinct may have been responsible for the origin of such a belief, two factors have been powerful for its growth and large development. These are, first, the general hardships of life, such as privation, sickness, death, and second, war. Such necessary incidents of life have created in the Indian a deep-seated longing, for some vital relationship with the spirit-world.

By fastings and visions he established such relationship. The Indian goes away from the haunts of men. Usually after four days fasting, with his mind intent upon some one spirit, as he goes to sleep his soul is carried up to the fourth heaven. He rises in ever widening circles as the eagle ascends into the skies. He is placed at the threshold of a heavenly wigwam. Among the spirits there comes forth one in the form of an eagle with outstretched wings, and as he nears the Indian he strikes him with his wings,—the token that from henceforth he is to be a warrior of his race. Another spirit in the twinkling of an eye causes a buffalo to stand before him. Then in another instant the buffalo is strewn in





Standing Committee of Dakota Indian Y. M. C. A.

pieces before him and he is commanded to put the buffalo together. The Indian by faith in the commanding spirits, goes to work to put it together. To his amazement the buffalo stands alive before him. This betokens that he is to be a Medicine Man. This same individual in after life, when called to treat the sick has been heard to say, "If I have been able to make alive an animal out of which life has gone, how much easier it is for me to make well this person whose body is whole, and whose life is still in the body. In four days I will have this sick one on his feet." This instance is typical of many such professions of medicine men. The saying of one, "The savage hears the whisperings of the wind and holds converse with the spirits of the world," is no mere phraseology.

Out of this converse with the spirits arose the warriors and medicine men of the race. They in time became the interpreters of the spirits. For every great need of primitive life there were particular spirits to whom the Indian could go in prayer. Such in brief was his conception of the spirit-world.

The Indian's conception of rank in society was shaped by his religious ideas. This was done in two ways, first, his vital relationship with some spirit, directly or indirectly, and second, his achievements in war and the chase. His influence was very little if he could not profess some communication with a spirit or

quote the dictum of his father or grandfather in his spiritual relations. Without the aid of the spirits of life, war and chase, how could a man be successful in any one of them?

From this cursory review of Indian character we see three basic elements, viz.: His belief in the Great Spirit, his respect for personal authority in things religious, and his sense of a deep need of some vital relationship with the spiritual world.

The "New Indian" has inherited these three elements. But in addition there are many more factors to be considered in his case. He has lost war and the chase. The environment that gave scope and zest to his religion has radically changed. He has been swept away from his moorings and made to sail in unknown and troubled seas. He has become a prey to piratical plunderers. To suit the wishes of a supposed friend he has moved from place to place ten and a dozen times. Occasionally he has turned upon his disguised friends.

The new Indian moreover has tasted the fruit of the tree of knowledge. He has discarded the crude anthropomorphism of earlier times, but he has not clothed the truth and the good of the old religion to meet the fierce demands of the present age. Civilization instead of "driving away the tiger and breeding the fox" has bred them both. He looks in vain to the religion of his fathers for the solution

of his economic problem, for the securing of the stability and sanctifying of marriage, and for the purifying of his social relations.

In this state of quandary the Indian needs (in an untechnical sense) a "reconstruction of his theology" and a reconstruction of his economic and social life. "The Christian road," to use the Christian Indian's expression, is the way out.

Hitherto two methods have been followed: These may be called salvation from without and salvation from within. Those who believe in the former say, "Change conditions and you will have immediate response. The result will be better men and women." Those who believe in the latter say, "You are a son of God. God is bending over you with a Fatherly interest. Be a man. In spite of your social condition you can rise above it." The former implies a sort of mechanical conception of man, viewing him as strictly subject to laws of cause and effect. The latter emphasizes *a new motive*. It rests on profound faith in the ability of a man to respond. It recognizes that the teachings of Jesus are based upon a man's ability to respond. A wise teacher will use both methods but with the clear recognition of the inadequacy of the first. As one

of the best religious teachers of the day so truly says, "When the question of economic wants is as comfortable as possible a man may still be haunted by the horrible emptiness of his life and feel that existence is a meaningless riddle." A man's moral relations and his religious communion with God can not be ignored if he is to advance.

Christianity not only puts meaning into life but it gives to the Red Man the highest conception of God. It brings to him a religion of authority, a positive message, and supplies his need of a daily vital relationship with the Great Spirit. That this results in efficient life is shown by the report of the present U. S. Superintendent among the Winnebagos.

Of those affiliated with Christian organizations—50 per cent are self-supporting, 33 per cent. and over are partially self-supporting. Less than two-thirds of 1 per cent. are idle. About 10 per cent. are non-ablebodied.

Of those affiliated with the Medicine Lodge—15 per cent. and over are self-supporting, 39 per cent. and over are partially self-supporting, 9 per cent. are idle, 37 per cent. are non-ablebodied.

Of those connected with the Mescal organization, using the peyote and practising the



The New Indian at Home. Mr. Wm. White, Walworth, Wisconsin.



rites of the cult—21 per cent. and over are self-supporting, 40 per cent. and over are partially self-supporting, 10 per cent. are idle, and about 26 per cent. are non-able-bodied.

The report for the Christian organizations is noteworthy when we consider that most of those Indians have been Christians for less than four years. The genius of Christianity has been effecting these results. One who has observed this world-wide aspect of religious life has said, "Where can we find an instru-

ment so capable, so efficient, so direct and resistless in its workings upon the inner life and the outward form of society? Are we to wait forever upon evolution when the secret and power of involution have been committed to our trust?" All of us who have made personal test of this power agree with him. We must have such a change, such a lifting power, and such a stimulus to our intellectual, moral and spiritual lives if we are to cope successfully with the forces arrayed against us.



Children of Today.

## Life Among the Iroquois, and Christmas on the Reservation

BY MR. ARTHUR C. PARKER.

Mr. Parker is Indian Archaeologist for the State of New York. His name in the Seneca tongue is "Ga-wo-so-waneh," meaning "Star-shaft." He is a nephew of the late Gen. Ely S. Parker, U. S. A.

DOWN a long stretch of white road I galloped, the pony enjoying the exhilarating run as heartily. After leaving the Newtown or pagan district, I had noted the sharp changes in the landscape. The difference glared at me as never before. The farms were better, the fields were cleared, the houses were neat and well painted. There were a few huts, but these were not inhabited. The school-grounds were covered with children's foot-prints, church spires loomed up and the air of prosperity hovered over everything. I neared the home of Black Hawk, a young Indian of education and culture. He has an English name, but I have rather chosen his native appellation.

The door responded to my knock as if of its own accord, but as I entered, I saw that I was welcomed by a lady of evident education and refinement. "Black Hawk is reading the morning lesson," she explained, and I listened reverently as I heard his deep, mellow voice intone the first Christmas at Bethlehem, as he read it from a large book on the table. "Hawk," I asked, "do you understand that book?" "Not all," he replied, "but this part I do, and every one can." I went to church with Black Hawk that morning. The clergyman was a scholarly man, but his Indian hearers understood him thoroughly. The congregation was well dressed and each face, with few exceptions, shone with intelli-

gence and energy. There was not the pagan look and stamp upon any one I saw. Then I marvelled again. Here were two classes of Indians, each apparently content, one pagan, one Christian. The latter by all means the most prosperous and enlightened. "Which is happier," I asked myself. Slowly I rode home from the church, and when I reached the mission again, I saw the preacher's wife talking to my host of but a few hours before. I paused in the hall and listened. The preacher silently entered. Hasanowaneh greeted him and received a hearty welcome. "More arguments?" asked the preacher. "No," replied the Indian. "I can't argue. I have come to tell you something. You have been very kind to us at Newtown, and you have respected our belief. My heart gets lonesome, sometimes, when I think of life and destiny. I am lonesome for something that will set my heart at rest. Often I pray to Haweniq, the Great Spirit—He is your God and mine—I burn the sacred incense, the oyankwa, and have been ever faithful. I said I was contented, but in

my heart I called myself a liar. Then I hated my weakness and said again, 'I am content,' but I was not. Jake—he is my boy—has been telling me much of what he saw and heard at Carlisle, and I realize now that there is something that I lack. And I feel it so strongly sometimes, Black-coat, that my heart aches and no dance or incense can cure it. When little Newa died, I felt that loneliness and unrest; when Jake first got drunk, I felt it. Now Mary is sick, our new baby is dead, and I feel it. Mary has sent me down to ask if you will not come up again and pray with us."

When Hasanowaneh entered the hall on his way out, I grasped his hand and said, "Chief, I thought what you told me yesterday was to be all buckskin and smoke tanned."

"It was smoke tanned," he replied, "but not buckskin. We haven't had buckskin for fifty years, because the deer have gone and there is none. We have been wearing linen and trying to smoke tan it. It don't work. I'm going home and put on a new white shirt."

## "Best Books" on the American Indian

THE general reader, desiring to secure a comprehensive knowledge of the Indians of the United States, from a few of the many volumes on the library shelves on this subject, will be helped by a critical judgment of the selected books most worth reading. The accompanying lists are interesting as representing the suggestions of those who view the subject from individual angles. The first is furnished by a member of the staff of the Office of Indian Affairs, who has a wide acquaintance and long experience in governmental Indian work. The suggestion of an officer of the Indian Rights Association follows. The third is the list of a writer on Indian subjects—a literary woman of Washington. The fourth contains the selections of a librarian in New York City, who has most extensive acquaintance with Indian publications. The Department of Indian Missions of the Board, has gleaned from these lists the last suggestion which is submitted. No restriction has been made in limiting the subject;

and works of history, art, ethnological research, governmental and missionary work are included, the aim being to name in a dozen publications or more the best sources of information and of literary interest on the general subject of the Indians of our own country.

### List I.

The Indians of Today. George Bird Grinnell.

Handbook of American Indians. Bureau American Ethnology.

North American Indians. (Starr) Chicago University.

Indians Taxed and Not Taxed. Census of 1890.

The Indian and His Problem. (Leupp.)

My Friend the Indian. (McLaughlin.)

The Ojibway. (Gilfillan.)

Childhood of Jishib the Ojibway. (Jenks.)

An Indian Boyhood. Chas. Eastman.

The Omaha (Fletcher and La Flesche, Bureau American Ethnology).



The Zuni (Stephenson).  
 The Middle Five. (La Flesché.)  
 Mary and I. (Riggs.)  
 Life and Labors of Bishop Hare. (Howe.)  
 Indian Story and Song. (Fletcher.)  
 Ramona. (Jackson.)  
 Letters of an Americanist. (Brinton.)  
 Bandelier on the Southwestern Indians.

### List II.

"Indian Nations," by Heckwelder; "Life and Times of David Zeisberger," "Massacres of the Mountains," by J. B. Dunn; "The Life and Labors of Bishop Hare," by M. A. DeWolfe Howe; "The Indian Dispossessed," by S. K. Humphrey; "Ramona," or "A Century of Dishonor," by H. H. Jackson; "The Red Man and the White," by George E. Ellis; "Our Indian Wards," by Mannypenny; "The Indian of Today," by George Bird Grinnell; "The Indian's Side of the Indian Question," by S. J. Barrows; "The Ojibways," by Rev. J. A. Gilfillan; "The Handbook of American Indians," by F. W. Hodge; "Indian Boyhood," by Dr. Charles Eastman; "What the White Race May Learn from the Indian," by G. W. James; "The Indian in Relation to the White Population of the U. S.," by F. A. McKenzie.

### List III.

The Handbook of American Indians, edited by F. W. Hodge; The Annual Reports of the Bureau of Ethnology—"The Cherokee," by James Mooney, Vol. 19, Part I, "The Ghost Dance," Vol. 14, Part II; "The Hako Ceremony," Vol. 22, Part II; "The Omaha Tribe," Vol. 27; "The Indian's Book," by Miss Natalie Curtis; "American Primitive Music," by Frederick R. Benton; "Zuni Folk Tales," by Frank Hamilton Cushing; "Lewis and Clark's Travels," edited by Elliott Coues; "Indian Trade and Traders," by Crittenden.

### List IV.

"Struggle for a Continent," by Parkman, "Lewis and Clark Expedition," by Lewis; "Red Men and White in North America," by Ellis; "Indian Dispossessed," by Humphrey; "Deerslayer," by Cooper; "Aboriginal Races of North America," by Drake; "Indian History for Young Folks," by Drake; "Story of the Indian," by Grinnell; "Northwestern Fights and Fighters," by Brady; "Indians of Today," by Grinnell; "Indian Boyhood," by Eastman; "North American Indian Fairy Tales, Folk Lore and Legends"; "Ramona," by H. H. Jackson; "American Antiquities," by Bradford; "Lights and Shadows of a Long Episcopate," by Bishop Whipple; "Border Wars of the West," by Frost; "Pioneers of America," by Parkman; "American Primitive Music," by Burton; "Native Races of the Pacific States," by Bancroft; "North American Indians," by Catlin.

### Supplemental,—List V.

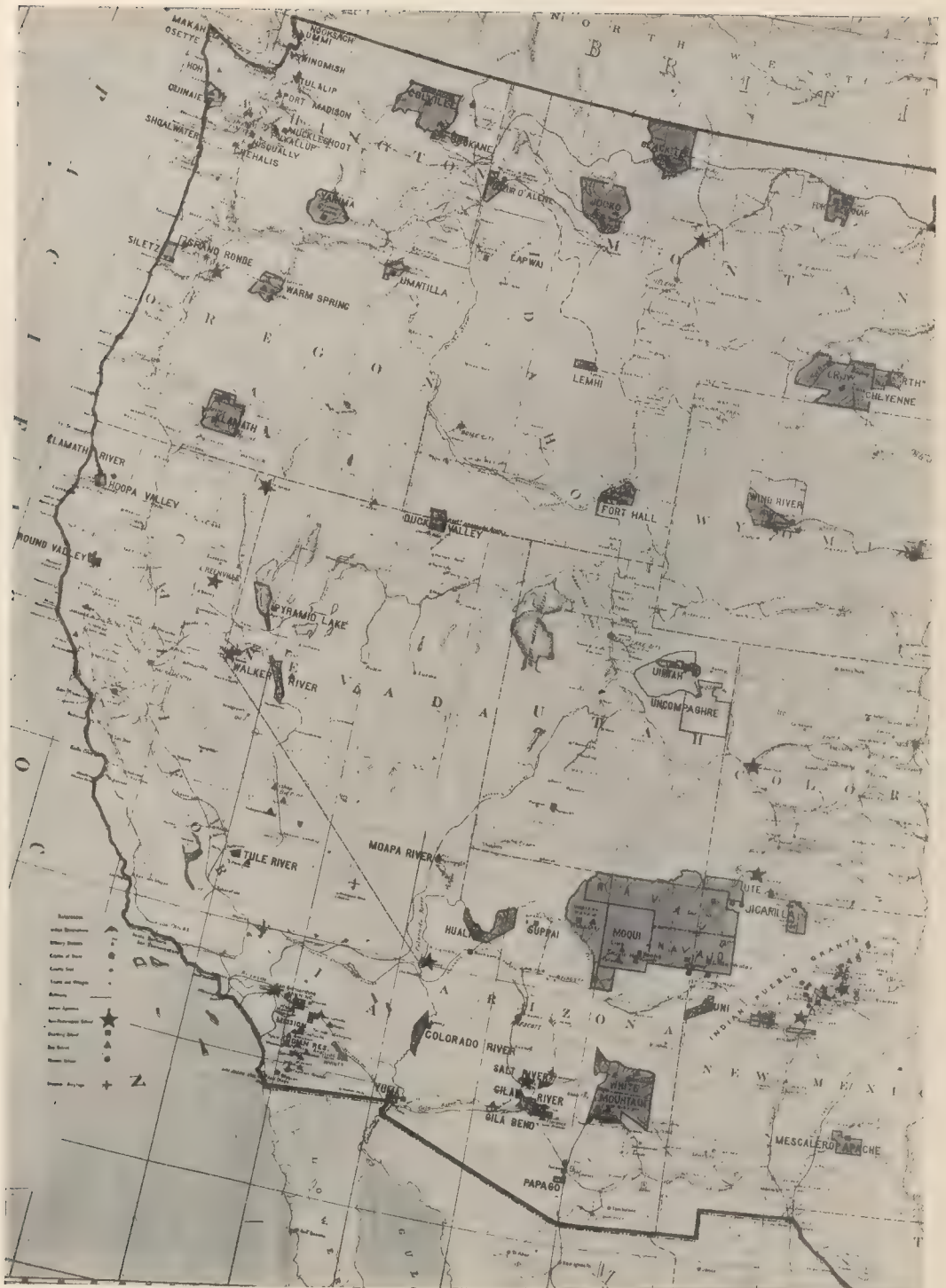
As supplemental for reading along special lines, or as representing phases of the Indian subject not covered in the preceding lists, the following publications are suggested:

"The Basis of American History," by Farland; "Personal Memories, and Thirty Years Among the Indians," Schoolcraft; "Navajo Legends," by William Matthews; "Memoirs of David Brainerd," by Sherwood; "Hiawatha," by Longfellow; "My Life and Experience Among our Hostile Indians," Gen. O. O. Howard; "Our Indian and Spanish Neighbors," Julia H. Johnston; "The Redemption of the Red Man," Belle M. Brain; "Geronimo, the Story of My Life," Barrett; "Marcus Whitman," by Mowry; "The Nez Percés Since Lewis and Clark," by Miss Kate C. McBeth; "Chunda, a Story of the Navajos," Ladd; "Personal Recollections of Indian Campaigns," Gen. Nelson A. Miles; "Story of the American Indian," E. S. Brooks; "The North American Indian" (illustrated), by E. S. Curtis.

"If the land of the deceased Indians, which are from time to time offered for sale, were not only bought by white people, but were also occupied and cultivated in a profitable manner, the Indians would soon begin to take pride in doing the same, thus becoming self-supporting, independent citizens."

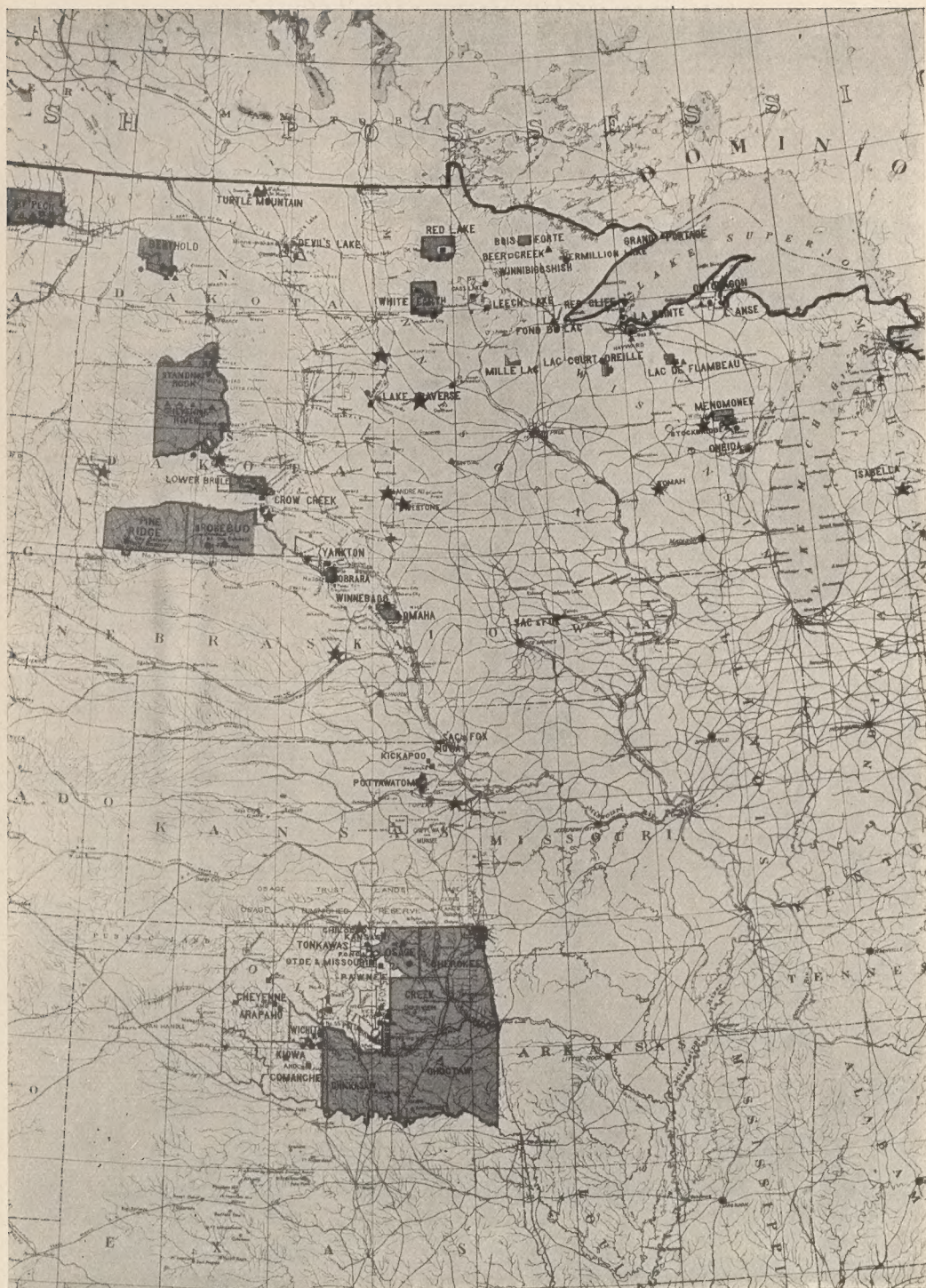
A casual observer would not believe or see how much improved are the Indians in many ways. So many people, even intelligent and Christian people, are loath to see advancement or any good in the Indians. I could tell many things that would indicate the awakening for better things.

(Miss) ANNA F. SKEA,  
 Formerly at Sisseton and Tama.



AN INDIAN OFFICE MAP  
By Courtesy of the





WITH WESTERN RESERVATIONS.  
Spirit of Missions.



# INDIAN CHURCHES AND MISSIONS

Of the Presbyterian Church in the U. S. A., December, 1911.

LOCATION	TRIBE	Chs.	*Sta- tions	Ordained Ministers		†Com- missioned Helpers		Communi- cants		Adherents (Esti- mated)	Sunday Schools	Enroll- ment		Mission Schools	Teachers & Helpers	Enrollment
				White	Native	White	Native	Native	Mixed			Native	Mixed			
<b>District I</b>																
California...	Hoopa, Klamath Riv.	1	...	1	...	2	...	18	20	270	1	50	56	...	...	...
"	Mono (Digger)...		1	1	...		1	9	...	100	1	75	...	1	2	12
"	Pitt River...		1	...	...				...	16	1	16	...	1	1	16
"	Me-Choop-da (Chico)	1	...		...	1	1	15	15	50	1	40	...	...	...	...
"	Paiute...	1	3	1	...			70	...	165	2	48	...	...	...	...
Oregon...	Tutuilla: (Cayuse, Um- atilla, Walla Walla)	1	2	1	1	1	1	80	...	300	2	120	...	...	...	...
Washington.	Puyallup...	1	...	1	...			95	...	260	1	220	...	...	...	...
"	Nesqually, Chehalis..	1	1	...	...			15	...	135	...	...	...	...	...	...
"	Spokane...	2	...	1	...	1		101	...	165	2	150	...	...	...	...
"	Makah...		1	...	...	1		5	...	144	1	108	...	...	...	...
"	Quinaielt...		1	...	...	1		6	...	43	1	38	...	...	...	...
Idaho...	Nez Perce...	6	3	...	6	...		529	...	1100	6	404	...	1	2	3
"	Bannock, Shoshone...	1	1	1	...	...		23	...	150	1	25	...	...	...	...
"	Western Shoshone...		1	1	...	...		12	...	26	...	...	...	...	...	...
Utah...	Shivwits...	1	1	1	...	1	...	70	...	80	1	50	...	...	...	...
<b>District II.</b>																
So. Dakota }	Sioux: (Yankton,...	19	1	1	14	...		1197	...	2346	9	259	20	1	6	80
Minnesota }	Wahpeton, Sisseton).															
N. Dakota }	Sioux: (Ogalalla)	7	8	1	1	...	9	373	6	1060	10	155	6	...	...	...
Montana....	Sioux: (Assiniboine, Yankton.)	6	2	1	3	...	3	197	27	730	6	194	69	1	4	40
Wisconsin...	Stockbridge, Menominee	1	2	2	...	...		28	10	195	2	45	...	...	...	...
Michigan...	Chippewa, Ottawa...	1	3	2	...	...		25	12	150	1	15	27	...	...	...
Nebraska...	Omaha...	1	1	1	...	1	1	54	4	150	1	80	20	...	...	...
<b>District III.</b>																
Kansas...	Iowa, Fox...		1	1	...	...		11	...	100	1	75	...	...	...	...
"	Kickapoo...		1	...	...	1	...		...	75	1	50	...	...	...	...
Oklahoma...	Cherokee...	4	3	1	...	1	1	44	62	340	4	79	160	2	13	130
"	Choctaw, Chickasaw	25	4	1	13	1	6	544	...	1500	15	330	...	...	...	...
"	Seminole, Creek...	5	2	1	4	...	1	113	...	188	...	...	...	...	...	...
"	Kiowa, Caddo...		5	1	...	...		11	19	110	...	...	...	...	...	...
<b>District IV.</b>																
Colorado...	Southern Ute...	1	1	1	...	...		21	43	127	1	8	25	...	...	...
New Mexico	Laguna...	1	5	1	...	...		116	4	150	1	30	5	...	...	...
"	Pueblo...		1	1	...	...			...	50	1	27	...	1	1	9
"	Navajo...		3	1	...	1	2	...	...	250	2	236	...	1	4	36
Arizona...	Pima...	5	4	4	...	...	7	1494	...	2250	6	1105	...	1	13	150
"	Maricopa...	2	...	...	...	3	...	151	...	215	2	150	...	...	...	...
"	Papago...	1	2	2	...	2	...	134	...	270	2	143	...	...	...	...
"	Navajo...		7	3	...	1	4	54	...	142	3	172	...	1	2	20
"	Mohave...		3	1	...	1	1	55	...	310	2	95	...	...	...	...
"	Apache (Mohave, Ton- to, Yavapai)	1	4	...	...	1	2	17	...	115	1	24	...	...	...	...
<b>District V.</b>																
New York...	Iroquois, (Seneca, Tusca- rora, Cayuga, Oneida)	7	1	1	...	...	3	551	...	743	4	135	...	...	...	...
"	Seneca: (Cattaraugus)	2	1	1	...	1	...	130	...	400	1	50	...	...	...	...
"	Shinnecock...	1	...	1	...	...		9	30	150	1	54	...	...	...	...
Penna., etc.	Unclassified		20	4	...	3	...	250	...	575	4	525	...	...	...	...
†Total 19 States	57 Tribal Divisions.	106	101	43	42	19	49	6627	252	15695	102	5380	388	11	48	496

\*Stations are places where services are held or missions established, but no churches organized.

†Helpers are all unordained mission employees except those reported under heading of Schools.

‡For Alaskan Indian Missions, add Organized Churches 12, Ministers 9, Communicants 925, Sunday-School Enrollment 550.



# The Indians Supplementary Bibliography

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Ancient Indian fort.....*E. M. Morris*  
*Canad M.* 36:256, Ja '11.

Apostle to the Sioux; Bishop Hare of South Dak.,  
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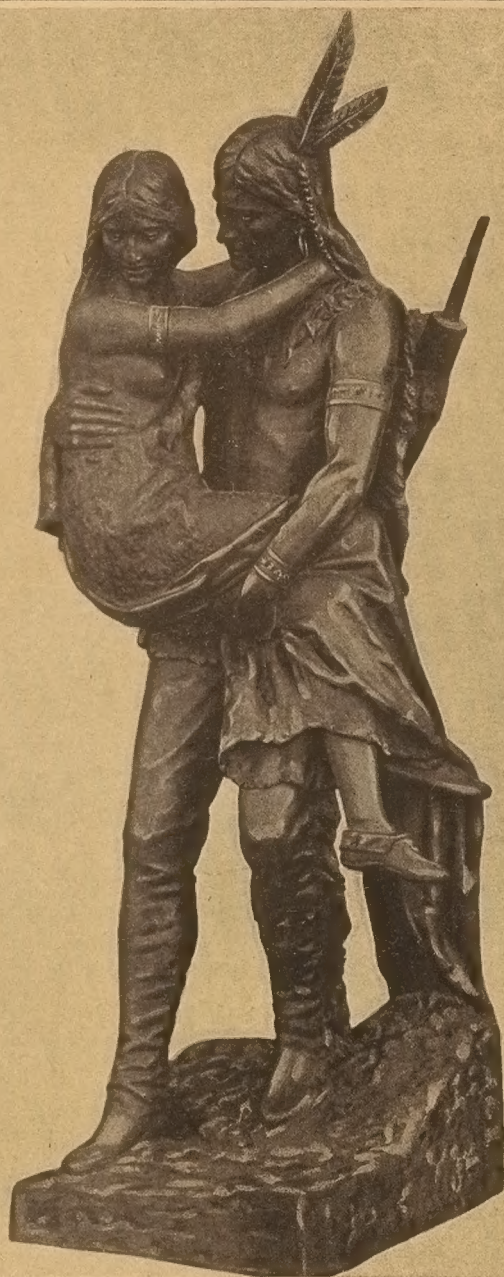
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